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Volume 1

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the Most Gracious, the Most Merciful*

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Allâh's Messenger said:
"May Allâh make the man flourish who hears from me a *Hadith*, commits it to memory, and then communicates it (to others)."
(Sunan Abu Dâwud : Hadith no. 366)

Allâh's Messenger said:
"Oh, do look! I have been given the Book (Qur'ân) and the like thereof (i.e., *Sunnah*) along with it. Oh, do look! I have been given Qur'ân and the like thereof (i.e., *Sunnah*) along with it." *(Musnad Ahmad: 4/131)*

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Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'ân while the other, quite consistent with the first, is what we call *Sunnah* or *Hadith*.

To explain and interpret its basic and brief teachings, Qur'ân has itself mentioned the need for *Sunnah* and the Prophet's model lifestyle. The latter explains the former. The *Sunnah* is an indispensable guide to understand the commandments and passages of Qur'ân. Without *Ahâdith*, the entire faith and the entire *Shari'ah* (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to *Shari'ah*, as found in *Ahâdith*, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra'il). This is why Qur'ân is called Revelation Recited (*Wahy Matlu*) while the *Hadith* is called Revelation Unrecited (*Wahy Ghair Matlu*).

The Arabic word *Hadith* means conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh's Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh's Messenger ﷺ and his mission (through his Companions and their followers). *Hadith* is also called *Sunnah* (Tradition), *Akhbâr* (information, report, communication, and message) and *Athar* (track, trace, sign, mark). *Hadith* may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet's *Shamâ'il* (his physical descriptions, natural disposition and habits) under the general heading of *Hadith*.

The authority of *Hadith*, its truth and its position in *Shari'ah* is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation "Who has taught by the pen,"^[1] and "Nun; by the pen and by what they write (therewith),"^[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of *Ahâdith*, a much wider and more elaborate system evolved in the succeeding ages.

^[1] *Al-'Alaq* 96:1.

^[2] *Al-Qalam* 68:4.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic State, the Prophet's letters, the State Constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of *Baitul-Mâl* (Exchequer), and the *Ahâdith* based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded *Ahâdith* carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These Traditions dating back to the era of the Prophet ﷺ, and his Companions, set in motion a trend that continued during the successive generations of Muslims, till an elaborate science of *Hadith* blossomed forth with many technical terms, like *Riwâyah* (narration), *Dirâyah* (cognizance), *Al-Jarhu wat-Ta'dil* (Science of Validation of *Ahâdith*), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of *Ahâdith*. The Biographies of Narrators (*Asmâ'ur-Rijâl*), a branch of *Hadith* sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing *Al-Isâbah fi Tamizis-Sahâbah*, remarked: "No nation in the past or in modern times ever invented an outstanding science like *Asmâ'ur-Rijâl* that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some *Ahâdith* in an attempt to spread them. But, then, the *Hadith* scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) *Ahâdith*. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Hârûn Rashid (170–193 AH) had a disbeliever arrested for fabricating *Ahâdith* and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four thousand *Ahâdith* I have already fabricated, making lawful things unlawful, and the unlawful lawful, although not a word in those '*Ahâdith*' was ever spoken by Allâh's Messenger." Thereupon, the king retorted: "O enemy of Allâh, how can you escape from Abu Ishâq Fazâri and 'Abdullah bin

Mubârak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave *Ahâdith* a high degree of reliability next to Qur'ân. When the *Ahâdith* had been read over carefully, revised, corrected and expounded in the light of the principles of *Hadith* sciences like *Jarh* (invalidation), *Ta'dil* (validation), and *Asmâ'ur-Rijâl*, the stage for the recording of *Ahâdith* was set. Thanks to the exhausting efforts of *Hadith* scholars and their deep sense of responsibility, the Muslim nation got, in addition to *Sihâh Sittah* (the Sound Six books of *Hadith*) a vast treasure that included *Musannafât* (*Hadith* compilations according to subject-headings), *Jawâmi'* (comprehensive books of *Ahâdith*), *Sunan* (collections of legal and doctrinal *Ahâdith*), *Masânid* (*Hadith* compilations according to complete chains), *Ma'âjim* (compilations arranged according to names of Companions or regions or names of teachers of compilers), *Mustadrakât* (compilations of *Ahâdith* meeting the conditions of other compilers but not found in their books), and *Mustakhrajât* (compilations containing *Ahâdith* of other compilers with different chains of narration), the manuscripts of which—numbering in thousands—researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of *Ahâdith* (*Sihâh Sittah*) rank as the centerpiece.

I have a wish since long to present the Sound Six (*Sihâh Sittah*) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each *Hadith*, to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the *Ahâdith* of this collection have been documented, referenced and traced by the great research scholar, Hâfiz Zubair 'Ali Za'i.

One thing I want to mention is that in these collections, the original Arabic texts of the *Ahâdith* contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the *Hadith* from the Prophet ﷺ.

'Abdul-Mâlik Mujâhid

Servant of Qur'ân and Sunnah
Director Darussalam
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Preface

Hadith is next only to Qur'ân as a source of Islamic laws and proofs. The term *Hadith* applies to the words and acts of Allâh's Messenger ﷺ as well as his tacit approvals called *Taqrir*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Ahâdith* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Hadith* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Hadith* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Hadith* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allâh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Hadith* or *Sunnah*. Yes, of course, some people have made a distinction between *Hadith* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Hadith* scholars make no distinction between the two. According to them, *Hadith* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Ahâdith*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Ahâdith*. Those who say so have, in deed, allied themselves with the rejecters of *Ahâdith*. Moreover, rejecting a *Hadith* on the ground that it is in conflict with Qur'ân and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Ahâdith* on the seemingly attractive plea of being in disharmony with Qur'ân.

Two centuries after the advent of Islam, the Mutazilites (*Mu'tazilah*)^[1] rejected some *Ahâdith*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Ahâdith*, their purpose being no more than to affirm naturalism and reinterpret Qur'ân according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and

^[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.

charmed by the wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Hadith* or *Sunnah* applies to whatever the Messenger of Allâh ﷺ said, did, or gave his tacit consent to. This, like Qur'ân, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Hadith* and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allâh is Islam and only Islam. "Truly, the religion with Allâh (is) Islam."^[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."^[2] Allâh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves."^[3] Allâh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."^[4]
2. Since Qur'ân has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ân declares: "After the Truth, what else can there be except error?"^[5]
3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ân and the *Hadith* of the Prophet ﷺ. Allâh's Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allâh and the *Sunnah* of His Prophet."^[6]

^[1] Âl 'Imrân 3:19.

^[2] Âl 'Imrân 3:85.

^[3] Âl 'Imrân 3:103.

^[4] Al-An'âm 6:153.

^[5] Yunus 10:32.

^[6] Muwattâ' Imâm Mâlik: 3.

4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allâh has undertaken the responsibility of guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."^[1] The intended meaning of the Reminder is Qur'ân that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without *Ahâdith*, the safeguarding of it implies the safeguarding of *Hadith* also. Therefore, in order to safeguard the *Ahâdith*, Allâh created a group of *Hadith* scholars who took pains to safeguard the *Ahâdith*, separating the genuine from the spurious. Hence, Qur'ân and *Sunnah* are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.
5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic *Hadith* is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a *Hadith* was found later on contradicting the ruling of some jurist, his students are reported to have declared that the *Hadith* in question had remained unknown to their Imâm (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that *Ahâdith* were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (*Sihâh Sittah*) and other books of *Ahâdith* were compiled later on. But, no doubt, those Imâms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that *Ahâdith* have been collected and recorded, insistence on a particular legal ruling and rejecting a *Hadith* on different pleas is quite unjustified.
6. The students of the Imâms of *Fiqh* (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imâms of Islamic jurisprudence. He deserves praise, rather than condemnation.

^[1] *Al-Hijr* 15:9.

About the Four Books of *Sunan*

The Four Books of *Sunan* (*Sunan Arba'ah*) refer to *Sunan Abu Dâwud*, *Sunan Tirmidhi*, *Sunan Nasa'i* and *Sunan Ibn Mâjah*. The term *Sihâh Sittah*, widely known in the Indo-Pakistan subcontinent, refers to the six books of *Hadith*, that is, the foregoing four books of *Sunan* and the Sound *Ahâdith* of *Bukhâri* and *Muslim* (*Sahih Bukhâri* and *Sahih Muslim*). The latter two books, also called *Sahihain*, are believed by orthodox Muslims (*Ahlus-Sunnah*) to contain only Sound (*Sahih*) *Ahâdith*. With respect to the chain of narration (*Sanad*), no *Hadith* in those two books is weak.

Shah Waliullah wrote, while commenting on the two books: "As for the two authentic books of *Ahâdith* (*Bukhâri* and *Muslim*), scholars of *Hadith* sciences are unanimous that the *Muttasil* (Connected)^[1] and *Marfu'* (Traceable)^[2] contained in the twain are absolutely Sound and *Mutawâtir* (Continuous)^[3] up to their compilers and that anyone who belittles the two is an innovator (*Mubtadi'*), following a way other than that of the believers."

Anyway, it is accepted by all, that the Four Books of *Sunan* do contain some *Ahâdith* that are Weak (*Da'if*). They are grouped together with the two books of *Bukhâri* and *Muslim* and often referred to as the Sound Six (*Sihâh Sittah*). This collective name is in popular usage. This title has been given to them, not because all the *Ahâdith* of the Four *Sunan* are Sound like those of *Bukhâri* and *Muslim* but because most of them are, except some that are Weak. In other words, the *Ahâdith* of the Four *Sunan* are generally, not totally, Sound. That is the reason why they are grouped together with those of *Bukhâri* and *Muslim* and collectively called *Sihâh Sittah*. Anyhow, this collective title created an impression among the laymen that all the Six are the collections of Sound *Ahâdith*. Besides, a large section of learned scholars who are usually unaware of the science of the Methodology of Critical Evaluation of *Ahâdith* (*Naqdul-Hadith*) and the science of Biographies of Narrators (*Asmâ'ur-Rijâl*), believe that the mere fact a *Hadith* exists in any one of the Four *Sunan* is enough to guarantee its soundness and, especially in the event of argumentations, they make good use of it and the Weak *Ahâdith* of the Four *Sunan* are taken as Sound and advanced as argument to prove their point. The majority of scholars find it difficult to tell the Weak from the Sound because this matter cannot be decided without a thorough knowledge of the science of the Methodology of

^[1] A *Hadith* with a continuous chain of narration

^[2] A *Hadith* attributing the words of the *Hadith* to the Prophet.

^[3] *Hadith* reported by a large group of narrators, it being impossible in practice for them to cooperate and concur on a falsehood by the authority of a similar group until it reaches the mind and the senses.

Critical Evaluation of *Ahâdith* and Biographies of Narrators. Only a few scholars are expert in the *Hadith* sciences.

This state of affairs continued till our times when the great traditionist and *Hadith* scholar of this century, Shaikh Nâsiruddîn Albâni (d. 1999 CE) undertook, by grace of Allâh, the task of researching *Ahâdith* all over again, in a spirit of revival and reformation. Ever since the recording and compilation of *Hadith* books, no notable research work on *Ahâdith* had been done. This field of activity was almost stagnant. It was Shaikh Albâni who initiated this work in modern times with a renewed determination. On the one hand, he prepared a team of experts, endowed with a talent for research and inquiry, from amongst his own students and, on the other hand, he himself carried out an immense and wide-ranging research work on *Ahâdith*. His achievements in the field of *Ahâdith* are briefly given below:

One of his notable achievements is that he researched the *Ahâdith* of the Four *Sunan* and identified the Weak and the Sound, a work that proved that, unlike *Bukhârî* and *Muslim*, not all the *Ahâdith* of the *Sunan* are Sound and that the mere fact a *Hadith* exists in the *Sunan* is not enough to prove its reliability but, rather, its soundness or weakness can be determined only in the light of the principles of *Hadith* evaluation. He divided each book of the Four *Sunan* into two parts, the Weak and the Sound, thereby making it easy for any cleric not skilled in the methodology of evaluation to benefit by this division and know the Weak from the Sound.

Shaikh Albâni also called for the term 'the Sound Six' (*Sihâh Sittah*) to be changed. He proposed a new name: the Six Books (*Kutub Sittah*) for all the six books of *Hadith* because the four books of *Sunan* contain some Weak *Ahâdith*. To call all the six books *Sihâh Sittah* (Sound Six) conveys the idea to general public that all of them are Sound. His view was that the four books of *Sunan* should be called the Four *Sunan* (*Sunan Arba'ah*), *Bukhârî* and *Muslim* the Sound Two (*Sahihain*) and all the six be renamed the Six Books (*Kutub Sittah*).

An Earnest Plea

I entreat the readers of *Kutub Sittah* (the Six Books), a publication of Darussalam, to make their intent clear and pure before reading or teaching them, and determine that they would accept without hesitation each and every *Hadith* of the Prophet ﷺ and give it precedence over the opinions of others.

Second, they should pray to Allâh fervently and sincerely to guide them to the Straight Path. We say "(O Allâh,) Guide us to the Straight Path" in our daily prayers, but it seems to have little effect on us because we do not realize what we say. I entreat you, dear readers, to pray from the deepest

depths of your hearts for guidance and not to take for granted or remain self-satisfied with your denomination that may well be an accident of birth or milieu.

Third, Allâh has given you intellect, good sense and reasoning faculty. You use them to improve your material wealth and worldly possessions. You do not feel contented with what you inherit from your parents but ever strive to increase it and add to your material comforts, although you know that the joys of the world are short-lived and will perish sooner or later. Is it sensible to strive day and night for the fleeting pleasures of the world and ignore the joys and comforts of the Hereafter that are abiding, unending and supreme? Is it wise of us to keep on following the religious traditions we inherited from our family or acquired from our environs, no matter what they are?

Surely, it is not a good use of the gifts of Allâh, the gifts of reason and intellect. Reason demands of us to seek the Straight Path. Not to do so is to wrong yourself as well as your children. Remember that straying away from the Straight Path means loss in the Afterlife. It is our duty, therefore, to save us and our children from that great loss that is the inevitable end of those who digress from the Straight Path. And the only way to avoid losing in the Afterlife is the one we have outlined in the foregoing pages.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allâh as witness that we have been fair in our evaluation of *Ahâdith*. While deciding the soundness or weakness of a *Hadith*, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived notions or circumstances. We have been completely fair, just and honest in our evaluation of *Ahâdith*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Hadith* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Hadith*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Hadith* as Weak or a Weak one as Sound, declaring without proof a *Hadith* as abrogated or abrogating—all these things we believe to be fraud, deception, and concealment of truth. We seek Allâh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Hadith* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something—and we will be grateful to those who point out our errors and we pledge to correct them forthwith—but, by grace of Allâh, we remained honest and

fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allâh is the Warden over what we say.

Conclusion

If a person realizes the greatness of Allâh, his fear of Him will increase. And if a slave is afraid of His Lord's retribution, he will increase in righteous deeds. Fear of Allâh is a cure for idleness. It is also an excellent trait for a believer.

Hasan Basri said, "I have kept the company of a people who are more worried of their righteous deeds being rejected than of their being punished for their misdeeds."

Yusuf bin Abdul-Hasan was described as follows: "Whenever he emerged, he would look as if he was coming from the funeral of a close relative of his; and whenever he sat down, he would look as if he was a captive who was about to be executed. Whenever Hell-Fire was mentioned, he would react as if it was created exclusively for him."

Know that a Muslim should maintain balance between fear and hope. For, fear only, if it is not accompanied by hope, can kill. Breeze of hope enlivens the souls.

Fear is the driver of the soul while hope is its guide. If it becomes slack with its guide, its driver eggs it on; and it refuses to abide by the instruction of its driver, its guide encourages it. Coolness of hope ameliorates the hotness of fear, and the sword of fear deals a deadly blow on procrastination. If a servant ponders over the favor of his Lord, he will show gratitude to Him and forsake anxiety and worries. If he looks at his sins, he will take precaution and will spend the night seeking pardon and forgiveness.

My dear brother, death in the cause of seeking knowledge is better than perdition in the path of idleness. Continue to awake in the night and observe frequent supererogatory fasting. Leave sleep alone for the sleepers. Endeavor to catch up with righteous people. After you have attained cure to your ailment, rejoice with the assurance of Allâh: "And give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (Yunus 10:2)

But if you die in your ailment, console yourself with Allâh's promise for the martyrs: "Verily, the *Muttaqûn* (the pious), will be in the midst of Gardens and Rivers (Paradise): In a seat of truth (i.e., Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of

majesty and honor)." (Al-Qamar 54:54-55)

Be always in remembrance of Allâh; perhaps your little remembrance of Allâh may make Him also remember you, as He said: "And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]." (Al-'Ankabut 29:45) So be sincere in your remembrance of Him.

Abu Hurairah ؓ narrated: "Allâh's Messenger ﷺ was traveling along the path leading to Makkah that he happened to pass by a mountain called Jumdan. He said: 'Proceed on, it is Jumdan. The *Mufarridun* have gone ahead.' The Companions said: 'O Allâh's Messenger, who are *Mufarridun*?' He said: 'They are those males and females who remember Allâh much.'"^[1]

Abu Hurairah ؓ said, while he was in the house of Umm Darda: "The Messenger of Allâh ﷺ reported from his Lord that He said, 'I am with My slave when he remembers Me and his lips move (in My remembrance).'"^[2]

Abu Darda said: "Those who always remembered Allâh shall enter Paradise smiling."

One of the signs of a lover is that he feels stirred up whenever the name of his beloved is mentioned. If you love someone from among the people of this world and you hear his name being mentioned, you feel stirred up from within.

However, remembrance of Allâh is being recited to you and nothing changed in you! You hear Allâh's commands and prohibitions many times and yet you fail to reflect upon them; though He has made the reflection on His Verses easy for whoever strives in His way. But there are some among His slaves who ponder, implement His commandments, and abstain from His prohibitions. Whenever such people look at their good deeds they realize that they have not done enough. They never enjoy any food, drink or sleep without remembering Allâh. Can't you hear Him describing such slaves of His and commending them in His Glorious Book saying: "The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith." (Al-Anfâl 8:2)

He also describes them as: "*As-Sâbirun* [who patiently bear whatever may befall them (of calamities)]." (Al-Hajj 22:35)

So He thanked them for that and concealed their misdeeds. He informed them that He will be pleased with them on the Day the sky shall split open

^[1] Muslim (2676).

^[2] Ahmad 2/540.

and, the Day "Man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)." (*Al-Qiyâmah* 75:13)

On that Day, the sinner shall regret and be in sorrow for his negligence. He will be weighed down with his misdeeds. When he will be called to read his record of deeds, he will see that it is full of evil acts and he will be confused. When he sees other sinners like him being sent and dragged to Hell, he will then show a remorse that will be of no avail to him. He will cry but he will not be heard. He will neither be shown mercy nor be excused.

The punishment is severe for those who transgressed and behaved arrogantly. Therefore, my admonition for you is that, you should repent and give up sinning. Perhaps, you will be lead aright. For, Allâh helps those who seek refuge with Him and work righteously.

Introduction

Methodology of Research and Tracing of *Ahâdith*

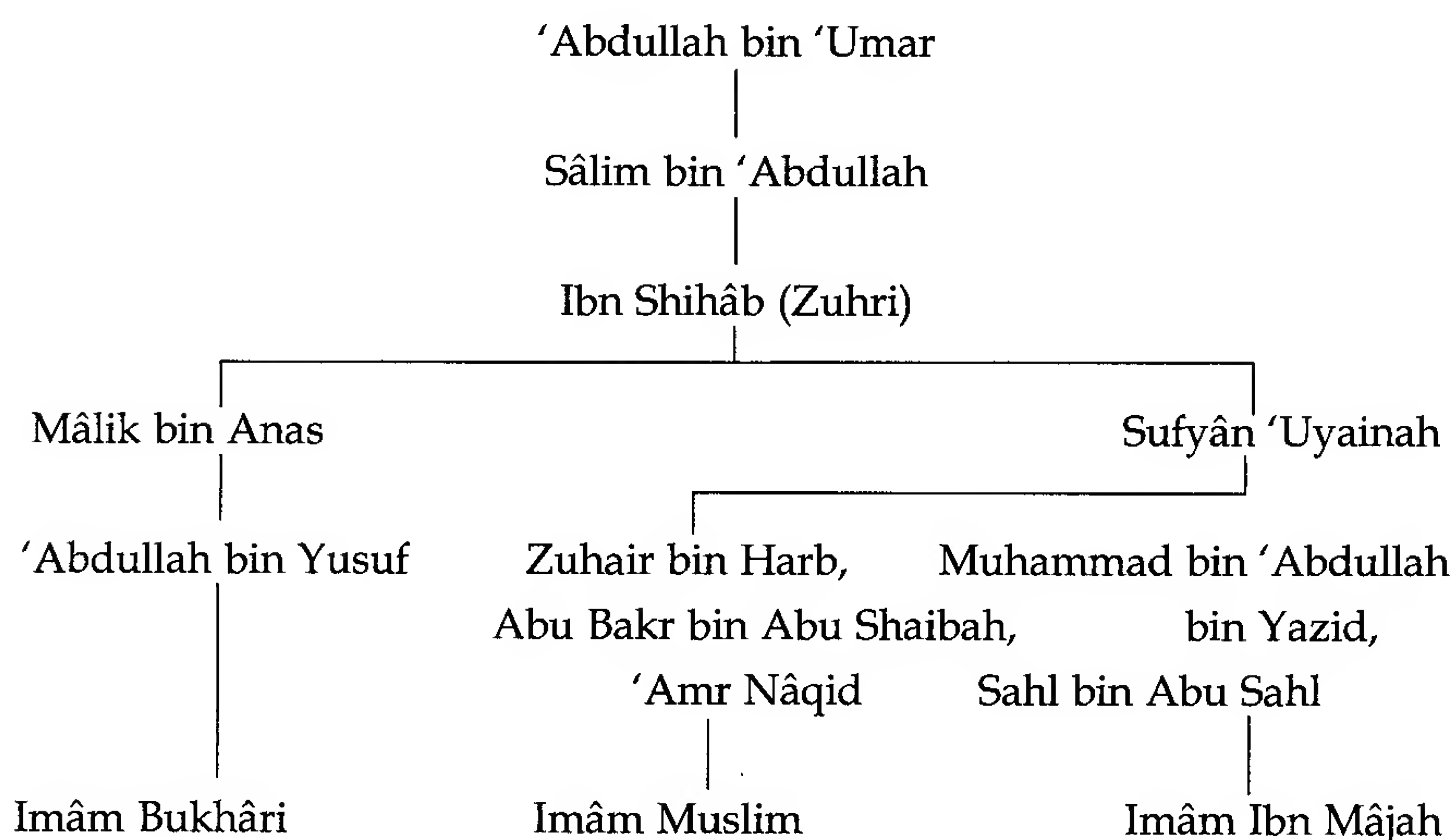
Praise is to Allâh. We extol Him and seek His help. None can misguide him whom Allâh guides and none can guide him whom Allâh misguides. I bear witness that there is no God except Allâh, Alone, without any partner, and I bear witness that Muhammad is His slave and His Messenger. The best speech is the Book of Allâh and the best course is the course of Muhammad ﷺ while the worst things are (religious) innovations and every innovation is an error and a delusion.

I thank Allâh, our Lord, Who made it possible for me to research and trace the *Ahâdith* of *Sunan Arba'ah* (*Sunan Abu Dâwud*, *Sunan Tirmidhi*, *Sunan Nasâ'i* and *Sunan Ibn Mâjah*).

Among the four *Sunan*, *Sunan Ibn Mâjah* holds a prominent place. I have already done research work and written a commentary on it in Arabic under the title *Tas-hilul-Hâjah fi Mukhtasar Takhrij Sunan Ibn Mâjah*. It is included in the Urdu edition now. To know my work and methodology, in this treatise, the following points need to be borne in mind:

- *Sunan Ibn Mâjah* contains two types of *Ahâdith*:
 - a) *Ahâdith* that occur in *Sahih Bukhâri* or *Sahih Muslim* or in both.
 - b) *Ahâdith* that occur neither in *Bukhâri* nor in *Muslim*.
- My own research finding is that all the *Musnad* (with chains of narrations) and *Marfu'* (traceable to the Prophet ﷺ) *Ahâdith* of *Sahih Bukhâri* and *Sahih Muslim* are Sound (*Sahih*). This is also the opinion of all the scholars of the nation. As for the other *Ahâdith*, I have given my verdict as to their soundness or weakness. See, for example, *Hadith* no. 50: the chain of narration is *Hasan* (Good), and *Hadith* no. 11: the chain of narration is *Da'if* (Weak).
- If I ruled a narration to be Weak, I also stated my reasons for that. For example, *Hadith* no. 19: Abu Bakr bin Khallâd Al-Bâhili narrated to us from Yahya bin Sa'eed from Shu'bah from Ibn 'Ajlân that 'Awn bin 'Abdullah told him, narrating from 'Abdullah bin Mas'ud. After I had declared it to be Weak, I wrote: "There is an interruption (*Inqitâ'*) in its chain of narration because 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ud."
- When I ruled a *Hadith* to be *Hasan* or *Sahih*, I also gave the reference of another *Hadith* scholar in case he also declared it to be so. See, for example, *Hadith* no. 87.

- In case a narration of *Ibn Mâjah* occurs in *Bukhâri* and *Muslim* as well as in other books, I have given the reference of *Bukhâri* and *Muslim* only while tracing it. See, for example, *Hadith* no. 10: (*Muslim*) although this narration also exists in *Sunan Tirmidhi* (*Hadith* no. 2229).
- The references of *Bukhâri* and *Muslim* do not mean that the narration, with respect to its text, is exactly the same in both *Bukhâri* and *Muslim*. It only means that the narration in both the books is the same with respect to the chain of narration. As to the text, it may be long in one and short in the other or vice versa or words may differ but the meaning is the same.
- Since, according to research scholars, *Bukhâri* has precedence over *Muslim*, I have given precedence to *Bukhâri* while tracing *Ahâdith*. But in some places, *Muslim* has been mentioned first while tracing. The reason for that is that a greater part of the chain of narration exists in *Muslim*. See, for example, *Hadith* no. 58: collected by *Muslim* on the authority of Sufyân bin 'Uyainah and by *Bukhâri* on the authority of Mâlik. The following chart explains it further:



It is clear from the foregoing chain that *Muslim* is closer to *Ibn Mâjah*. Hence, he has been mentioned before the other.

[For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See,

for example, *Hadith* no. 35, collected by *Ahmad* from *Hadith* of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him.]

- Two things should be noted about *Tadlis* (truncation):
 - a. There are those who cannot be accused of truncation, any such charge against them being baseless and false, like *Bukhâri*, *Muslim*, *Abu Qilâbah Jarmi*, *Makhul Shâmi*, *Zaid bin Aslam*, *Jubair bin Nufair*, and *Hammâd bin Usâmah*. All of them are leading *Hadith* scholars and narrators of the First Level. Their *Mu'an'an Ahâdith* (in which the narrator relates using the preposition '*an*', meaning 'from') are considered to have been heard directly by narrators unless there be a reason ruling it out.
 - b. The *Mu'an'an* narrations, in *Hadith* books other than those of *Bukhâri* and *Muslim*, by narrators like *Qatâdah*, *A'mash*, *Sufyân Thawri*, and *Abu Ishâq Sabî'i* against whom it is proved that they did truncate, are considered *Da'if* (Weak) in case they did not hear them directly or any follow-up. *Imâm Shâfi'i* said: "We do not accept a *Hadith* from a *Mudallis* (truncater) until he says 'so-and-so told me' or 'I heard'".^[1] In the matter of *Tadlis*, his opinion is generally prevalent and preferred.
 - Some scholars take the *Mu'an'an* narrations by *Sufyân Thawri*, *Sufyân bin 'Uyainah*, *A'mash* and others as Sound and those of *Hasan Basri*, *Abu Zubair*, and *Abu Ishâq* etc., as Weak. I do not see it as the right methodology. In my opinion, a decisive and categorical stand should be taken regarding this issue. See my treatise *At-Ta'sis fi Mas'alah At-Tadlis* for details.
 - In case there is a difference of opinion among scholars about a narrator regarding his trustworthiness or weakness, finding it impossible to apply a single, consistent rule or reconcile between divergent opinions, I have always preferred the opinion of the majority of scholars.
 - If a narrator is considered trustworthy by the lenient (*Mutasâhil*) experts in the science of Biographies like *Tirmidhi*, *Ibn Hibbân*, *Hâkim*, I have classified him as Unknown (*Majhul*), but if he is endorsed as trustworthy by two of them, for example, by *Tirmidhi* and *Ibn Hibbân*, I have classified him as good (*Hasanul-Hadith*) and truthful (*Saduq*).
- Note:** Some scholars consider *Imâm 'Ijlî* as lenient. I do not agree with this view but consider *Imâm 'Ijlî* as moderate (*Mu'tadil*).
- When a narrator is classified as trustworthy or good, it endorses the

^[1] *Kitâbur-Risâlah*, p. 380.

reliability of each narrator in the chain of the narration. For example, Nâfi' bin Mahmud Al-Maqdisi's narration has been graded *Hasan* (Good) or *Sahih* (Sound) by *Dârâqutni* and *Baihaqi*. Hence, he is trustworthy (*Thiqah*), according to them. See also *Nasbur-Râyah* 1/49 and 3/264, and *Silsilatus-Sahihah* 7/16, *Hadith* no. 3007. It is wrong to classify such a narrator as Unknown (*Majhul*) or concealed (*Mastur*).

- While grading a *Hadith* as *Sahih* or *Hasan*, I have taken into account other *Ahâdith* as corroborators (*Shawâhid*) or follow-ups (*Mutâbi'ât*). So some *Ahâdith* have been graded *Sahih* or *Hasan* in the light of *Shawâhid* and *Mutâbi'ât*.
- Despite these methodologies of *Hadith* evaluation, errors may creep in. To err is human. But I declare hereby that I will not hesitate to recant if it is proved that there is error in my inquiry and the tracing of *Ahâdith*.
- While validating or invalidating narrators, I have invariably referred to original books of biographies of narrators and, after thorough investigation, selected the most correct and most preferable opinion. In case, the name of a preceding scholar of *Hadith* has been given without remark or note, it means I agree with him.

Abu Tâhir Zubair 'Ali Za'i

August, 2006.

The Six Collections

and what the Eminent Scholars said about them

Sahih Bukhâri:

Ibrâhim bin Ma'qil Nasafi said that he heard Muhammad bin Ismâ'il Bukhâri saying: "I collected the book *Al-Jâmi'* in ten plus years and I made it a proof between me and Allâh."

Ibrâhim bin Ma'qil Nasafi also said that he heard Bukhâri say: "I did not include in the book *Al-Jâmi'* but only that which is authentic. I have excluded many other authentic *Ahâdith* to avoid prolongation."^[1]

Sahih Muslim:

Hâfiz Abu Abdullah bin Mandah said that he heard Abu 'Ali Husain bin 'Ali Nishapuri saying: "There is no book of *Hadith* under the heaven more authentic than the book of Muslim bin Hajjâj."^[2]

Muhammad bin Husain Masarjasi reported from his father who said that he heard Muslim bin Hajjâj saying: "I compiled this *Al-Musnad As-Sahih* out of a collection of three hundred thousand heard *Ahâdith*."

Sunan Abu Dâwud:

Abu Bakr bin Dasah said that he heard Abu Dâwud saying: "I collected five hundred thousand *Ahâdith* reported from the Messenger of Allâh ﷺ. And I selected from this number four thousand eight hundred *Ahâdith* that I included in this book of mine - the *Sunan*. In this collection, I mentioned those that are authentic or closer. Four of these authentic *Hadith* are enough for a Muslim as the basis for his religion. These four are:

1. The Prophet's saying: "The reward of deeds depends upon the intentions."^[3]
2. The Prophet's saying: "The proper practice of one's Islam demands that he should leave alone that which does not concern him."^[4]
3. His saying: "None of you believes until he loves for his brother what he loves for himself."^[5]
4. His saying: "The lawful things are clear and the forbidden things are

^[1] *Tahdhibul-Kamâl* 1/671.

^[2] *Tahdhibul-Kamâl* 1/168.

^[3] *Bukhâri* (1); and *Abu Dâwud* (2201).

^[4] *Tirmidhi* (2317); Albâni classified it as *Sahih*.

^[5] *Bukhâri* (13); and *Muslim* (1599).

A Life Sketch of Imâm Ibn Mâjah

Imâm Ibn Mâjah, رحمہ اللہ is a bright star that continues to shine to this day on the firmament of *Hadith* sciences. He is counted among the greatest and most high-ranking Imâms of *Hadith*. He has also the honor of being one of the six Imâms whose collections of *Hadith* are widely popular among the Muslims.

Like other Imâms, he earned great fame for serving the *Hadith* sciences and played an important role in the recording of *Ahâdith*. His whole life he spent watering the garden of this science. To collect and record the sayings of the Prophet ﷺ, he traveled to several countries, learning from the greatest *Hadith* scholars of his times and then gathering together those pearls in a single place for the benefit of later generations.

Ibn Mâjah was a great scholar of *Hadith*, Qur'ânic interpretation and history. Especially in the field *Hadith* sciences, he was counted as a great memorizer of *Ahâdith* and an expert in this field. For this very reason, Hâfiz Shamsuddin Muhammad Dhahabi, Hâfiz Ibn Hajar and other critics in the field of *Hadith* sciences have acknowledged his leading position, high station, breadth of vision, and the ability to memorize *Ahâdith*, extolling his academic and technical services in this field.

Name and Lineage:

Abu 'Abdullah Muhammad bin Yazid bin 'Abdullah Rab'i Al-Qazvini nicknamed Ibn Mâjah. He was a non-Arab. He was Rab'i because he belonged to the tribe of Rab'i and was called Al-Qazvini because he belonged to Qazvin (Iran). Various explanations have been given for his nickname. Allamah Zubaidi, writing in *Tâjûl-'Urus*, has given several explanations for the nickname, one explanation being that Mâjah was his mother's name. Imâm Nawawi gives weight to this explanation. Shah 'Abdul-'Aziz Dehlavi in *Bostânul-Muhadithin* says: (The correct opinion is that Mâjah was his mother.) That is why the Arabic word for son (Ibn) is written with the Arabic letter *alif* to indicate that Ibn Mâjah qualifies Muhammad, not 'Abdullah. Anyhow, some scholars believe that Mâjah was his father's name. That is also the opinion of Hâfiz Ibn Hajar.

Birth and Early Education:

He was born in 209 AH corresponding to 824 CE. Yâqut bin 'Abdullah Al-Hamavi, quoting Ja'far bin Idris' *Târikh Qazvin*, wrote: Abu 'Abdullah died in the year 273 AH and I heard him say "I was born in 209 AH." Much of

Ibn Mâjah's childhood is unknown but it appears that, according to the practice of those days, after receiving his early education, he turned to the *Hadith* sciences in his own hometown first that had become by then the cradle of *Hadith* sciences.

Travels in Pursuit of Knowledge:

After learning from the teachers in his own home town and the towns nearby, he began his travels in 230 AH, when he was 21 or 22 years old, to other countries to acquire more of *Hadith* sciences. Ibn Jawzi writes in *Al-Muntazim*: "He travelled to Khorasan, Iraq, Hijaz, Egypt and Shâm and attended the gatherings of *Hadith* scholars." Imâm Hanbal writes: "He journeyed to Kufah and Basrah, Egypt, and Shâm. He also learned from the scholars of Makkah and Al-Madinah and, later, traveled to Baghdad that was in those times, according to Imâm Dhahabi, the 'home of chains of narration and memorization' (*Dârul-Isnâdul-'Âli wal-Hifz*), the seat of the caliphate and knowledge. But he never ceased or tarried but continued his journeys in quest of knowledge. Again he traveled to Damascus, Homs, Egypt, Isfahan, Ashkelon (seaport in SW Palestine) and Nishapur where he became a pupil of the stars and celebrities of *Hadith* sciences. This gives us a good idea of how hard he strove to learn *Hadith* sciences and, in his desire to collect *Ahâdith*, journeyed to distant seats of learning.

His Teachers:

Imâm Ibn Mâjah had the honor of learning *Hadith* sciences from a number of great scholars of his times including those of Makkah, Al-Madinah and Qazvin. Among those of Al-Madinah were Hâfiz Ibn Mus'ab Zubairi, Ahmad bin Abu Bakr Al-'Awfi and Hâfiz Ibrâhim bin Al-Mundhir. His Makkan teachers were Hâfiz Jalwâni, Abu Muhammad Hasan bin 'Ali Al-Khilâl, Hâfiz Zubair bin Bakkâr, the Judge of Makkah, Hâfiz Salamah bin Shabib, etc. Notable among his teachers in Qazvin were 'Amr bin Râfi' Bajali, Ismâ'il bin Tawbah and Muhammad bin Abu Khâlid Qazvini. He also studied under other prominent teachers like Jubârah bin Mughallis, Abu Bakr bin Abu Shaibah, Nasr bin 'Ali Nishapuri, Abu Bakr bin Khallâd Bâhili, Muhammad bin Bashshâr, Abul-Hasan'Ali bin Muhammad Tanâfisi and 'Ali bin Mundhir.

His Pupils:

The list of his pupils is very long. They are scattered far and wide, in Qazvin, Hamadan, Isfahan, Baghdad, and other places. Notable among them are 'Ali bin 'Abdullah Al-Falâni, Ibrâhim bin Dinâr Al-Jarshi, Ahmad bin Ibrâhim Qazvini, Hâfiz Abu Ya'la Al-Khalili and Abu 'Amr Ahmad bin Muhammad bin Hakim Al-Madani Al-Isfahâni.

Narrators of *Sunan Ibn Mâjah*:

Among his closest students who had the honor of narrating *Sunan Ibn Mâjah* were Abul-Hasan Al-Qattân, Sulaimân bin Yazid, Abu Ja'far Muhammad bin 'Eisa, and Abu Bakr Hâmid Al-Abhari.

Recognition of his eminence by Scholars:

A great *Hadith* scholar, interpreter of Qur'ân and historian, his outstanding rank, especially in the field of *Hadith* sciences, has been acknowledged by scholars of *Hadith* sciences in every age.

- Imâm Dhahabi says: "Imâm Ibn Mâjah remembered *Ahâdith* by heart. He was a critic in the field of *Hadith* sciences, truthful, upright and a man of wide learning." Imâm Dhahabi wrote in *Tadhkiratul-Huffâz*: "He was a great memorizer of *Ahâdith* and a *Hadith* scholar and Qur'ân interpreter of Qazvin."
- Abu Ya'la Khalili said: "He was very trustworthy and an authority; and had a deep knowledge of *Hadith* sciences."
- Allamah Sindi said: "Among the Imâms of *Hadith*, he had a high rank, was pious and a trustworthy scholar by consensus."

Writings of Ibn Mâjah:

After completing his education, Ibn Mâjah turned to writing and composing and left behind three great works:

As-Sunan: The *Sunan Ibn Mâjah* is counted among the Sound Six (or, say, the Six Books) and ranks sixth. A detailed account can be seen in the following pages.

At-Tafsir: It was a large commentary on Qur'ân in which the Imâm had collected *Ahâdith* and comments of the Companions and *Tâbi'in*^[1] supported with chains of narrations. Sayuti counted this commentary and that of Ibn Hâtim among the voluminous commentaries of Qur'ân. Ibn Kathir, in *Al-Bidâyah*, said the same thing.

At-Târikh: A great history book and a manifestation of his great scholarship and learning, Ibn Kathir called it a complete history while Ibn Khalkân, the famous historian, called it *Târikh Malih* (nice history).

It is a pity that the last two books are no longer extant.

Death:

The Imâm died on Monday, 22 Ramadân, 273 AH corresponding to 887 CE, aged 64. May Allâh forgive him and have mercy on him. Amen.

^[1] Literally, the word means 'Followers' or 'Successors'. A technical term meaning those who saw and met a Companion of the Prophet ﷺ.

Hâfiz Abul-Fadl Muhammad bin Tâhir Maqdisi said, "I saw a book *Ibn Mâjah* authored on biographies and history of regions from the time of the Companions till his time. At the end of the book, there is a statement with the handwriting of his student Ja'far bin Idris that reads: Abu Abdullah Muhammad bin Yazid Mâjah died on Monday and was buried on Tuesday 22nd of Ramadân 273 AH. I heard him saying, 'I was born in the year 209 AH.' He was aged 64 years. The funeral prayer was performed on him by his brother Abu Bakr, and he was buried by his brothers, Abu Bakr and Abu Abdullah; and his son, Abdullah."

Some scholars said that Ibn Mâjah died in the year 275 A H.^[1]

Many a poet wrote moving elegies on his death. Hâfiz Ibn Hajar, in *Tahdhibut-Tahdhib*, quoted a verse written by Muhammad bin Aswad Qazvini: "The loss of Ibn Mâjah weakened the columns of the throne of knowledge and shook up its pillars."

^[1] *Tahdhibul-Kamâl* 27/40.

Hadith compilation according to subject-matter	مصنف
Confounding	مضطرب
Doubtful	مضعف
Hadith compilation according to names of Companions, regions, or names of teachers of compilers	معجم
Medium Mu'jam	المعجم الأوسط
Minor Mu'jam	المعجم الصغير
Major Mu'jam	المعجم الكبير
Conventional	معروف
Defective	معلل
Defective	معلول
Hadith in which narrator narrates using the Arabic word 'an (meaning 'from')	معنن
Accounts of historical nature	مغازي
Accepted	مقبول
Intersected	مقطوع
Inverted	مقلوب
Reporters of many traditions	مكترون
Abrogated	منسوخ
Unique	منفرد
Interrupted	منقطع
Denounced	منكر
Trustworthy	موثوق
Hadith beginning with the Arabic word <i>anna</i>	مؤنن
Complete	موصول
Fabricated	موضوع
Discontinued	موقوف
Absurd	واو / واهية
Positive knowledge; certainty	يقين

In the Name of Allâh, the Most
Beneficent, the Most Merciful

And may the blessings and peace of Allâh
be upon our master Muḥammad,
his family, his Companions,
and those who love him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وصلی الله وسلم علی سیدنا
محمد وآله وصحبه ومحبيه

The Book Of The Sunnah

(المعجم ...) [کِتَابُ السُّنَّةِ] (التحفة ١)

Chapter 1. Following The Sunnah Of The Messenger Of Allâh ﷺ

(المعجم ١) - بَابُ اتِّبَاعِ سُنَّةِ رَسُولِ اللَّهِ
ﷺ (التحفة ١)

1. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said, 'Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.'" (Sahih)

١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا».

تخريج: [صحيح] أخرجه أحمد: ٢/٣٥٥ من حديث شريك به، وانظر الحديث الآتي.

Comments:

- Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur'ân confirm the assertion.
- Anything and everything the Prophet ﷺ prohibits must be avoided. Allâh the Glorified says in His Book: "... And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it..." (59:7)
- The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do

٢ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ

something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it." (Sahih)

فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَانْتَهُوا.

تخريج: أخرجه مسلم، الفضائل، باب توقيره ﷺ... إلخ، ح: ١٣٣٧، بعد، ح: ٢٣٥٧ من طريقين عن الأعمش به، وأصله عند البخاري، ح: ٧٢٨٨، وله طرق أخرى.

Comments:

- Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur'an and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur'an and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation (*Bid'ah*). Not so in the case of worldly affairs.
- Discussion on matters having no practical relevance must be avoided.
- Disobedience to the commands of the Prophet ﷺ means inviting one's own doom and destruction.
- In cases where a person is not able to comply with a certain commandment for a reason, accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allāh, as expressed in the following Verse of the Qur'an: "Allāh burdens not a soul with more than it can bear...." (2:286)

3. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh.'" (Sahih)

٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ».

تخريج: [صحيح] أخرجه أحمد: ٢/٢٥٢، ٢٥٣ عن أبي معاوية ووكيع به، وللحديث طرق كثيرة عند البخاري، ح: ٢٩٥٧، ومسلم، ح: ١٨٣٥ وغيرهما.

Comments:

The rule quoted above has also been expressed in the Qur'an in the following terms: "Whoever obeys the Messenger, thereby obeys Allāh..." (4:80)

This is so because the Messenger of Allāh ﷺ never prescribes any rule of *Shari'ah* out of his own likes or preferences; he only communicates what is revealed to him by Allāh, Who says in the Holy Book: "And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed." (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allāh just like the rest of the community. The Prophet ﷺ, rather, presented a far greater

example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja'far said: "Whenever Ibn 'Umar heard a *Hadith* from the Messenger of Allāh ﷺ, he would not do more than it said, and he would not do less." (Sahih)

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ يَعْزُدهُ وَلَمْ يَقْصُرْ دُونَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٨٢/٢ من حديث محمد بن سوقة به مطولاً.

Comments:

- The *Hadith* under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet's ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet ﷺ. It is because the Qur'an expressly forbids the doing of it in the following terms: "O you who believe! Do not put yourselves forward before Allāh and His Messenger." (49:1)
- The *Hadith* would also explain why 'Abdullāh bin 'Umar ﷺ, when he heard a *Hadith* from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardâ' said: "The Messenger of Allāh ﷺ came out to us when we were speaking of poverty and how we feared it. He said: 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allāh, I am leaving you upon something like *Baydâ'* (white, bright, clear path) the night and day of which are the same.'"

Abu Dardâ' said: "He spoke the truth, by Allāh. The Messenger of Allāh ﷺ did indeed leave us upon something like *Baydâ'* (the white, bright, clear path) the days and nights of which were the

٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ [الْقَاسِمِ بْنِ] سُمَيْعٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْأَفْطَسُ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوُّهُ. فَقَالَ: «الْفَقْرُ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتَصَبَّنَ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لَا يُرِيعَ قَلْبُ أَحَدِكُمْ إِزَاعَةً إِلَّا هِيَ». وَإِنَّمَا اللَّهُ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ وَاللَّهِ، رَسُولُ اللَّهِ ﷺ تَرَكَنَا وَاللَّهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

same." (Hasan)

تخريج: [إسناده حسن] أخرجه ابن أبي عاصم في السنة، ح: ٤٧ عن هشام به.

Comments:

- Poverty is a kind of trial from Allâh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The *Hadith*, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allâh protect us from all trials and temptations!
- The "days and nights of which are the same" probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu'âwiyah bin Qurrah narrated that his father said: "The Messenger of Allâh ﷺ said: 'A group of my *Ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'" (Sahih)

٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب ما جاء في أهل الشام، ح: ٢١٩٢ من حديث شعبة به، وقال «هذا حديث حسن صحيح» وصححه ابن حبان (موارد)، ح: ١٨٥١، (ابن بلبان)، ح: ٦١، ٦٨٣٤.

Comments:

- Allâh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray *en masse* as was the case with the earlier communities: they went astray so completely that no one, except whom Allâh pleased, remained on the right track.
- Islam, the religion of truth, is immune from distortion, since the holy book of Islam — the Qur'ân — is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.
- A great number of scholars hold the view that the people referred to in the *Hadith* are *Ahl Hadith*, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allâh ﷺ.
- The *Hadith* does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.

- The phrase "until the Hour begins" means 'until the time Islam remains in the hearts of the people' since the last generation of men that shall witness the Hour will be such that no one among them will say 'Allâh, Allâh' since the Prophet ﷺ has foretold that.

7. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A group of my *Ummah* will continue to adhere steadfastly to the command of Allâh and those who oppose them will not be able to harm them." (Hasan)

٧ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الْأَسْوَدِ، وَكَثِيرِ بْنِ مُرَّةِ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةٌ عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهَا مَنْ خَالَفَهَا».

تخريج: [إسناده حسن] نصر بن علقمة الحمصي وثقه دحيم الشامي، وابن حبان، وله شاهد عند أحمد (٣٢١/٢)، وصححه ابن حبان (موارد)، ح: ١٨٥٣.

8. Bakr bin Zur'ah said: "I heard Abu 'Inabah Al-Khawlâni, who had prayed facing both prayer directions (*Qiblah*) with the Messenger of Allâh ﷺ, say: 'I heard the Messenger of Allâh ﷺ say: Allâh will continue to plant new people in this religion and use them in His obedience.'" (Hasan)

٨ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ: حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلَانِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٠٠/٤ عن الهيثم بن خارجة عن الجراح به، وصححه ابن حبان (موارد)، ح: ٨٨، وقال البوصيري: «هذا إسناد صحيح»

Comments:

- Abu 'Inabah Al-Khawlâni ؓ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction (*Qiblah*) towards the Sacred House of Allâh in Makkah.
- Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allâh willing, will continue to enter its fold, and the Muslim *Ummah* shall continue to benefit by their capabilities.

9. 'Amr bin Shu'aib narrated that his father said: "Mu'awiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allâh ﷺ say: The Hour will not begin until a group of my *Ummah* will prevail over the people, and they will not care who lets them down and who supports them.'" (*Sahih*)

٩ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: قَامَ مُعَاوِيَةُ خَطِيْبًا فَقَالَ: أَيُّنَ عُلَمَائُكُمْ؟ أَيُّنَ عُلَمَائُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لَا يُبَالُونَ مَنْ خَذَلَهُمْ وَلَا مَنْ نَصَرَهُمْ».

تخریج: [صحیح] حجاج عنعن، ولأصل الحديث طرق كثيرة عند البخاري، ح: ٣٦٤١، ومسلم، ح: ١٠٣٧ بعد، ح: ١٩٢٣ وغيرهما عن معاوية رضي الله عنه.

Comments:

- "Where are your scholars?" because there were very few senior Companions at that time."
- "...prevail over the people" means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.
- The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supporting them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "A group among my *Ummah* will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allâh comes to pass." (*Sahih*)

١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ شُعَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ، عَزَّ وَجَلَّ».

تخریج: أخرجه مسلم، الإمامة، باب قوله ﷺ لا تزال طائفة... إلخ، ح: ١٩٢٠ من حديث أيوب عن أبي قلابة به.

11. Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allâh.' Then he recited the Verse: And verily, this (i.e. Allâh's Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path..."^[1] (*Da'if*)

١١ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللَّهِ بْنُ سَعِيدٍ]: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ: سَمِعْتُ مُجَالِدًا يَذْكُرُ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَخَطَّ خَطًّا. وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ، ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ فَقَالَ: «هَذَا سَبِيلُ اللَّهِ». ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾. [الأنعام: ١٥٣]

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٣٩٧ عن عبد الله بن محمد عن أبي خالد به * مجالد ضعيف (تلخيص المستدرک: ٢/٥٩٧) لبعض الحديث شواهد عند ابن حبان (موارد)، ح: ١٧٤١ وغيره، وصححه الحاكم: ٢/٣١٨، والذهبي، وحديث أحمد: ١/٤٣٥ يغني عنه.

Comments:

- There is only one straight path leading to Allâh; those leading to error are many.
- In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The Hadith Of The Messenger Of Allâh ﷺ And Dealing Harshly With Those Who Go Against It

12. It was narrated from Miqdâm bin Ma'dikarib Al-Kindi that the Messenger of Allâh ﷺ said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my *Ahadith* is

(المعجم ٢) - بَابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللَّهِ ﷺ وَالتَّغْلِيزِ عَلَى مَنْ عَارَضَهُ (التحفة ٢)

١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبِ الْكِنْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] Al-An'am 6:153.